


Must Remain in
Transcription Room

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Wednesday September 16, 1970

PART ONE

MR. NYLAND: So what will we talk about tonight? About life in general, our life, your experiences and my experiences? What one usually wants to talk about when the conversation is not too superficial. ~~(is)~~ ^(or for them) what is an aim, what we should do on Earth? What is the reason that we are here or that we have we call life? And if it is life, to what extent are we responsible for the maintenance of it?

(All right back there now? ~~Yes~~)

: YEAH

MR. NYLAND: We will continue with these kind of meetings, every two weeks, until probably towards the end of November. Then I will stop them. I will change after that the general pattern of our activities to a certain extent, and I hope I will be able to come to New York every once in a while for a general meeting, more ^{or} less semi-open.

Several of you know, of course, of the existence of the Barn and have been there and perhaps in the future might want to come. ^{Winter time} (220) is always a little different because the activities are reduced more or less, but for the rest the question is what to do now with Work on yourself, and your independence will become more and more on the Monday Group and the questions that ^{you} should ask if you Work and the questions you should not ask if you don't Work, Because there is no sense talking a little bit about all kinds of things of nature including your own and your personality. About that you can read a great deal in many, many books and you can study them and you can philosophize ^{ze} and can talk until doom's day with anyone of your friends.

^{So} No, the prime interest is not the condition in what you are or really the difficulties you might have, unless you want to talk about such difficulties with an aim ^o to see ^o how to overcome it, or rather that you want to talk about ~~the~~ conditions for yourself and ~~the~~ conditions as you are now, wanting to change in a certain way, so that then you would be able to live with yourself easier. Not too much ^{quarrel} ~~quarrel~~ within yourself, or that there are certain problems which you might have in facing ordinary conditions of life ^o that perhaps a certain posture or an attitude toward ^s it might be useful to you to find out what is the quintessence of the necessity of solving them ^o, or perhaps not even solving them, or even ^{if they are} like a problem that there is absolutely no reason for having that kind of a problem,

Everything will come down finally to the wish to find out what you are yourself and what you want to do with yourself. And of course the question of that kind of self-study is only to enable you to become active in life as it has to be lived on Earth and to see if during that time while you are on Earth and while you are living your life, if the aim can be understood by yourself as being ^g—I have said it several times ^g—as being two-fold; one we call simply ordinary life in an unconscious state in which that what you are as an ordinary human being is simply functioning; The other is the development of something that does not as yet exist but which you would like to have developed. And that must be for a very definite reason because if you don't understand why you even want to bother with it, then really it is utterly silly to spend even time and energy on it.

Why do we really want to work? One can say as a simple way ^g, I want to find out if there is a chance that my Inner Life can grow out. But the assumption ^H ~~then~~ is of course ~~that~~ that you have an Inner Life and even that it is worthwhile enough to do something about it. And maybe your Inner Life is just the little deepening then of ~~a~~ ordinary superficial things. So maybe it is not really ^g Inner Life. What is ^g Inner Life really? How far do ^{you} we have to go to get to the point where you say this is now ^g Inner. It must have a very definite quality. If it is surface and the difference with surface if one goes further within oneself and becomes more

essential. -- There is of course no particular gate through which you go and enter into ^a realm of Essentiality, But it is without any doubt that if you do go deeper that that what you meet is of a more essential quality. And leaving the surface, even if you leave it a little bit, already would mean a deepening of you life. So we have to be a little more clear about this question of 'inner' and 'outer'. If I react to the outside world, then, of course, certain things in me in that kind of a reaction are in contact with the 'outer' world; That is if I follow up simply on the impressions I receive from that what is my surroundings and I react towards such a surrounding in a certain way by means of my sense organs-and not more than that, just as a reaction. I live, of course, an 'outer' life, and I am living myself on the surface and reacting and simply acting in my way as a result of being acted on. Now how deep I want to go to make that essential, that I do not know, because there is a certain ^{ack-certain essential} essential qualities in me also, particularly when I talk about feelings, because I know they are a little different from ^{thinking-and surely they are quite different from} the activity of the body. So already I make a distinction within myself between the different activities, and if I in a general way say that I have three different kinds of activities, a mental, and an emotional and a physical one, I can even classify and distinguish between them, But again I run the risk of not being able to define exactly where is the difference between one or the other. It may be a little bit easier if I say there is a difference between my thinking and my feeling. But even that is not so easy,

because when I start to think and I formulate it ⁱⁿ words, it is of course already possible to introduce into that what I call a voice^g something that does not belong primarily to my thinking center. It's the way I say it, and sometimes the voice can be a little more deep and have a certain meaning and I can express through my voice definitely certain feelings even if I use the words that is familiar to ^{me} use in an intellectual sense.

I don't believe there is a sharp distinction. ^MMore or less there is, the same there is between surface and essence. If I take the difference between physical experiences and activities ^{and} with that what I call my feelings, there is really no difference as far as the manifestation is concerned, because I have no language for my feelings as such and I use my body to express what I call a feeling. ^AAnd when I do have a feeling and I would like not to express it by means of my body, that is either by the way my body functions or by the way my blood starts to circulate or the way it affects my breathing. ^gOr if I don't want to use words to express my feeling, I have a terribly hard time to indicate that I am in a feeling state^g, leave alone emotional state, because that, that would mean that that what is feeling of course has still ^{been more} deepened, ^Aand then usually when it is emotional it is not so much me, ^{But} it is the accent of my ^{emotion} emotion towards something for which I feel. So I don't get very far in ^{disting--}trying to distinguish between the different activities of myself. ^AAnd now when I want to say I want to be interested in a development of my ^ginner ^glife, in

the first place where will I start when I don't know where it actually begins,[?] And also if I do know where it is then or I find myself within my inner life, as it were living there for a little while, what will I do to it in order to develop it? And of course it brings up many questions because when I say I have an ^{inner} inner life then it is quite easy to ask why hasn't it developed like the rest of me has developed? And the question is really have I developed, because what is it that I call the development of myself; to reach a certain state in which there is no further change possible. And the only thing that really measures up to that kind of a definition is my body. But I believe that my feeling could be deepened and deepened, because there doesn't seem to be any particular limit than only in my ability, and that I think also that my mental processes could also constantly be, let's call it, deepened or enlarged or include many different kinds of subjects about which I have not thought before. And then when I say yes, my mind can be crammed full with more facts or more knowledge, perhaps I will realize that there is a limit to that, that finally my mind would get too tired and cannot contain anymore. But it is a long time before I believe that there is a limit to my mind in the way it is and ^{that I} if I continue to study or read, or talk, ^{or} talk ^{or} with people, or keep on thinking, or even ponder about different things that then my mind quite logically would develop.

So the distinction now is not so easily drawn of what is an ^{inner} inner life. If I say that what is more abstract, instead

of being concrete, perhaps I would get a little closer to that kind of a concept because a thought can be even concrete when it is put as a concept into words and when it represents something that I know either by understanding of having experienced it or that I know simply as a result of knowledge. But when I say something abstract for me and I go then into the realm of feeling, thenⁿ of course I am a little bit more at home, because^{ex-} it's exactly there that I don't want to define or put in words anything that is abstract. And I feel that I would do damage to an abstract concept when I ~~would~~ put it in any kind of a form, including a word.

As far as the body is concerned, physically speaking, it simply doesn't mean very much, because all of that is concrete. Sometimes I would say very hard concrete. But I am interested in the development when I know ~~if~~^{that} my body is already up to the limit of it's height, that I still have hope for my feelings and I still have hope for my mind. What is the quality which should be introduced^g which at the present time is not there and which if it could be introduced could give me hope that there is something that I would call evolution?

Evolution is not just a matter of growing up. Evolution is the entrance into a different kind of a state which is quite different from where I come from and has properties which do not belong to me when I am in the first stage from where I start. Evolution is really for us indicated by something which is stepwise^g going up, instead of a sliding scale. A sliding

scale would mean that the ideas which are in the mind or even in the feeling, simply become a little deeper and a little bit more enlarged, and then more facts are accumulated in the mind and that more facility is introduced in the feeling. When we talk about evolution, I have to go up a certain grade, a different kind of level, different from where I am now entering into another kind of a realm where there are different kinds of laws and most likely different forms of behavior.

(I wish that could stop by this time. ^{15 70} ~~It's~~ difficult to get

here by 8? Did you come from out of town? Philadelphia ~~Ent~~ Hub ^{# MR. YANUS.}

Philadelphia. Oh, when did you start? If you come from so far

a field, we should give you a seat right here in front, shouldn't

we ? Come on Philadelphia, come here! (Laughter) That's

interesting to find out how Philadelphia looks, eh. I am sorry.

What is this matter of growth, because evolution sometimes is

compared to growth. Growing is starting from a certain point, going up to

and then stopping, in which process nothing fundamentally

changes than only an increase of that what is now called a

combination of life cells so that the different functions as in-

dictated by certain organs, in our body for instance, simply

start to function a little bit more ^{elegantly} ~~(1966)~~ a little easier.

a little bit more oiled up, a little bit more facile. That is

ordinary growth. That is like a plant. It is also like an

animal; of course it is like a human being. It does not matter

if a human being is made up of 3 centers and a plant of one,

the process of growth and the principle is exactly the same. It also means that when a certain height has been reached, when a certain satisfaction has been ^{--has been} obtained by the growing process, when it has ended into a combination of giving off fruit, that is also regarding plants, as well as animals, as well as human beings, that then the reason for the existence of that kind of a creature or that kind of an entity has been fulfilled. And the growth process ends usually in a procreation process of simply producing that what is similar and starting again as youth on a certain scale where it has all the attributes of father and mother, or whatever ^{maybe in the} ~~as a~~ plant, whatever may be in an animal, and continuation of life in exactly the same way as before, and that then each human being is a replica of his grandfather and ancestors only, with a little change which is indicated by the surrounding in which this creature happens to grow up and which we call education, and ultimately it would create a certain culture if it is possible or perhaps a civilization. That is growing, as a process.

Evolution is quite a different concept. It means that ^{that} ~~what~~ ^{is general I call} I now accept to be as a form of life on Earth and which ^{man-kind and in which each} ~~each~~ person represents a certain form in which there is a man-and we now continue to talk only about many, not about the other living entities, that each man totally ^{are} ~~are~~ together as everyone else is living even at different places of the Earth, has certain qualities which we call human qualities, and that then the totality of mankind living on Earth is being replaced by certain

personages who follow up when something else that has existed dies and has fulfilled it's function. And it is that kind of a continuation of life on Earth that we usually think about when we say "of development"; and that the accent of such development is not so much in the changing of the human being as such, than only in that what surrounds him and the products he makes and then leaves, as you might say, a legacy for the next generation. And of course there are certain limitations to that. Although that what is produced is probably a little different from that where it came from by the addition of certain thoughts or certain feelings, either concepts of creation in the mind or a concept of creation in one's feeling, but that really that what is a human being over generation, as we know a little bit about the history of mankind on Earth, does not really differ very much than only over very large sections of time and that ^{one} ~~then~~ what we call ^{aborigines} ~~(210)~~ or such people who may have come from apes and monkeys, that they gradually developed into a man. That as long as we can more or less trace back ^{what are the} ~~whatever the~~ civilizations have been, there is very little difference between the early civilization and we ourselves. And we are constantly amazed of how much there was already when we dig up things and are surprised that that already seemed to have existed ^{at the} ~~in the~~ olden days, and that they knew more about certain things than we do and so forth. But our accent constantly will be on culture and development and the improvement of nature. And what we then call civilization is the facility of being able to counteract natural forces and to overcome

them or also to be able, if we could really, prolong the life of man by means of medicine and understanding of what is physiology. Now of course, you can look at that in a different way, ^{AND} any way you wish, ^g it doesn't matter very much, the final end is death for everybody, and also the time length for each person at the present time in this civilization is much shorter than it used to be. Now if you can explain that, it's quite all right. But the fact remains that we have face it, and what we call progress is progress of surroundings. It's not progress of man. It's very doubtful if a man at the present time knows more than even 20,000 years ago. One cannot compare it. Sometimes, one doesn't know enough about the languages. One doesn't know even how to interpret certain ^{projec--} projects that have been attended to. But the description of different civilizations, if you have any kind of ^a idea of what is ^{welt--} world history, then you will see that there are such similarities and such equality of level that it is most amazing. Even ^{if} ~~is~~ one-- we ~~(~~is~~)~~ ~~is~~ consider it on the basis of individual man. ^g What does he really do for his own development, except of course that he grows with his body up to a certain height and then he stops and that then his feeling also, more or less being developed, also, we must be quite honest about that, stops at a certain time, and that his mind, and again it requires honesty, is limited. And it may at certain times be a little inventive, but what good does it do for the man itself? That is, what is inherent in his change, not in growing, but in actually producing something that ^{you} we can call evolution?

Evolution is now defined as that what is on a certain level, reaching another level, ~~I~~ said with different qualities

and different insight, different kind of wisdom and different forms in which one lives. One compares it of course macro-cosmically with what we know about the Universe, ^AAnd although we know very, very little, we know that the Earth exists in a certian way in relation to planets and that the planets exist in relation to the Sun. And we call it the Solar System of ^{OURS} ~~ours~~, that is our Earth having a Solar System, ^AAnd then you look at the rest of the sky and you see there are constellations and all the different things that we see ~~and~~ ²fixed stars or not so fixed, ²or in any event certain laws which seem to exist which we don't know, ^AAnd we try to find out, and of course we have telescopes and we have also interpretations. There are all kinds of theories about it, ²but the question is where is, in this particular cosmological scale, the difference of levels? How would we actually define differences?

You see it is of course logical that there is a certain ²differentiation between levels, because even that what we call evolution, in the sense now of the Universe, do we start with the Earth, ²and is at the other side of the Earth as it were, which every once in awhile, we compare with the Moon, ²is that also a possible development, ²and is the Earth at a certain place of development, ²or is it actually an evolution into which the Earth trying to grow up for itself to become what it is not now and what is then the level the Earth should reach if it actual ²could evolve.

You can call this ^{all} theory, of course, but it is ^{very} interesting
 to think about it because if a consideration of that kind of
 cosmological idea—and the difference of level, the difference
 of development, and the differences in evolution,—if that could
 become clear, we would have then maybe a chance of ^{ap--} applying it
 to that what is the condition of man; because if it is true, ^g
 that 'so above, so below,' and if one can understand a macro-
 cosmos ^g in its particular laws or relationships, it perhaps
 could be applied to a man as a world in miniature. And of
 course it is now quite obvious, the way everybody could agree,
 that if the planets are a certain level, they are quite diff-
 erent from what the Earth is at the present time, and that we
 are affected by the planetary level, and that the planets, as
 many as we know, also circulate around the Sun, and the Sun
 becomes the center of our world, then the Sun has a higher
 degree of development and is at a higher level from our stand-
 point. So that then what we call evolution is further away
 from the Earth and then reaching a certain level of the planets,
 and from the planets continuing in the direction of the Sun,
 reaching the level of the Sun. If there are more than one
 solar system, which most likely there exist, ^{then} that ~~there~~ would
 be again another level. And if the solar systems as a whole
 could be taken together, and then not being able to distinguish
 between them and perhaps being so far away ~~that~~ that we would
 consider them either part of constellations ^{or} ~~of~~ part of Milky
 Ways, that then we say it belongs to one Milky Way, a whole lot

of solar systems, and that then all Milky Ways again would indicate a different kind of a level, and where would it end?

Philosophically, one says it ends in Sun Absolute. But the sun Absolute of course is only a concept of the mind. And in order to understand that what is really meant by this final condition of, not of Earth, but of the Universe as a whole, then we have to introduce quite new concepts because what we now consider attributes of living on the Earth, all will disappear, that is they will be diminished gradually. For instance if there is time on Earth, it won't exist in the same way at the planetary level. If there is at the present time dimensions in form which have to do with solidity and what we call matter, such dimensions do not exist when we go to any kind of a matter which is lighter than the matter of Earth. And ^{that} ~~then~~ ^{then} when we continue to think about certain concepts of a time-length and space, that then the totality of space, as space, could be considered an entity in which then all kinds of dimensional qualities have disappeared, and that ultimately that what one aims for is something we call Infinity, because we want to do away with finite forms.

Now whatever that now is, it's only to illustrate that if we live as human beings on this Earth, ^{then} ~~that~~ there is very definitely something to which we are subject, and it belongs to the Earth and our Solar System in order, let's stay with that for the first only, it belongs to that, if we could understand that a little bit better, we would understand our own possible evolution.

The evolution for a man should then be also in that same sense stepwise; that is reaching of Infinity by means of climbing up evolutionarily on a ladder, going from one step to another, and each new plateau having a different

kind of qualities. Applying this now to a man as he finds himself and the qualities within him, we have to give a certain equality to the three centers as they are in each man because they seem to be quite uniform; that is the quality is there although the quantity may not always be the same; that is there may be an overdose of intellect and a very little of an emotion. It may be a grant of a man and sometimes a dwarf. But principally it is all alike, and for that reason we simply call man on Earth, as a man, simply ^{say} ~~said~~ ^{MAN} ~~then~~ 1, 2, and 3. It has ^{NO} ~~any~~ particular meaning than only 1, 2, and 3 indicate that he is made up of 3 centers. From there on is there something else that could develop, because that 1, 2, and 3 belongs to a physical man as he is, with his feelings as they are and his mind as it functions?

One has to start with a little bit of an assumption which is based partly on intuition and partly on a little experience. It is that at certain ^{times} ~~times~~ one understands a little bit more of oneself in having ^a ~~and~~ certain experience which one cannot express in words at all. And it is that what one says ² ~~when~~ this happens to a man it is as if the totality of man has shrunk into one ^{unit} ~~with~~ which then, in that state of unity, is aware of his own existence without knowing the different manifestations of himself in any one of the three centers.

I say ^{perha--} ~~this~~ is partly intuition, partly experience, and ^{perha--} ~~perhaps~~ partly assumption. It's a question which comes up for each person and it depends completely on that—and I would almost say entirely on that—if a person is interested in the possible evolution of himself. Because you see if one says I never had any experience of that kind your world is very much closed. In the first place, of course, I don't believe it, ^{it} ~~but~~ in the second place if you have had ^{it} and you don't want to attach any value to it, you are just a man of this Earth, and you belong here, and it's a very good thing you are here because your function on Earth then simply means that you help to support the Earth or whatever it is, and that all further ambition that a man can have is not in you. When a person does not have interest of that kind, the kind of work we talk about of course has no meaning whatsoever.

A person interested in Gurdjieff, interested in Work on himself, must have belief in the possibility of his own evolution. And if he can have that belief, as I say, partly based on a little experience or perhaps even a kind of a thought which happens to come, or a realization of himself having had experiences of a certain kind, déjà-vu, or previous life or reincarnation, or some spiritual experience, or certain things which he cannot explain which nevertheless must exist because he does not know how to explain them but he is quite sure about the existence of them, that every once in a while a person starts to think and to ponder and to weigh the different values of such experiences, and ^{then} he must come to a conclusion that either it is worthwhile to continue in that direction to investigate what may be possible for him, or simply consider the whole affair as of no value and forget about it.

We don't want to forget about such things, Not when we talk about this kind of Work. We want to become part of a certain belief among a group of people that evolution is possible and that it can exist for certain human beings, without defining how many and without being particularly proud as if one believes that one is ^{so} much better than someone else.

The function of a man on Earth of course again is twofold. One is definitely for the maintenance of the Earth, and for that the unconscious state happens to exist. It is simply to help a person when he is unconscious that he does not think too much and that he need not be interested in his life as a whole but simply accept ^{it} ~~that~~ the way it is, the way it has been given, the way he grows up, and the way he will die, and that during that kind of a life time this man is a conversion machine in which certain food, and now we have to introduce again a cosmic concept, certain food, that is, ^{it} what we call an evolutionary ~~form~~ ^{force} existing from the center of the Universe, although that is an ^{anomalous} ~~anomalous~~ term, it's not clear what is the center of Infinity, but comes as it were as ^a ~~of~~ form of life existing and then we call that a 'Cosmic Ray'. Again a wrong kind of a word because we don't know if it is a ray that actually

extends as either vibrations or as forms of matter which are sent out and then as they are being sent out from a central force, gradually start to crystallize into different kinds of forms, or in which life existing and now being separated off from the totality of life as it must exist in Eternity, that then it will take on a certain form at a certain place, and lighterein form the closer it is to the point of origin. The further it goes away now and the further this so-called involutory force would continue until it is spent, that is the more such crystallizations have taken place on the way, one considers then the place where a crystallization takes place as having a certain level, and that the Earth, at the place where it is, is the crystallization which comes after the planetary, and the planetary comes after the sun and all solar systems is before that, and closer and closer to the Center of the Universe. And again it is not the right term, but it is only to bring it down to Earth in our own ordinary concepts, that we have to consider this as an assumption of a Cosmic Ray existing in which this involutory force proceeds and then starts to create worlds of certain kinds.

AND
That of course this kind of an idea of a force only going one way is not acceptable to our mind, that we cannot understand that, and in order to illustrate for oneself one compares it to the snake biting its tail or a circle, so that then we eliminate the question of an end and assure ourselves of the continuation of that kind of involutory force. That is one way. The second would be that I say, if that what is the center of the Universe, and I call it Absolute, that Absolute can actually exist in two different kinds, one I call Positive and the other Negative as if they were opposite poles but at same time being combined in the totality of Absoluteness, and that then one force, you might call that now a current going from the positive to the negative, simply keeps on existing as an involutory force connecting the two without inquiring too much of how, if it is matter or energy of a certain kind, how it would return and how it would create a Perpetual Mobile starting from

one point and ending in another and still remain continuous.

Of course all such things belong to a little bit of philosophy, but it is so simple since we do assume anything anyhow in order to be clear, in order to use that what we think as a working hypothesis and not having as yet to come to a conclusion in the form of an axiom, that then it^{is} much more logical to simply say^g there are of course two forces, one is involution, the other is evolution and, that those two when they both operate compensate each other and at different points of their compensation they crystallize out into certain forms which we call worlds.

Whatever that now may be, is man like that? Man of course being on Earth is subject to the involutory force of the Earth. And if man is living on Earth and the Earth has a desire to wish to grow up and become a real planet, then also man must be in exactly the same condition if he is affected by the conditions of Earth and is sensitive enough for himself to allow the concept of evolution even to be thought about or to be felt. This is what of course we talk about. How can I understand the laws which govern me as a human being and how can I understand the question of equilibrium if in me another force could exist which I call evolution. To say it very plainly, if I only consider the involutory force, I remain identified with the Earth and perhaps the force is strong enough to carry me even further, I call it now, 'down', that is away from the Sun Absolute in the direction of the Moon. But if I say I also wish to be affected by the evolutionary force, then there is something in me quite similar to the desire on the part of the Earth to become a planet, that I wish to become, now being a part of the Earth, also a part of the planetary level.

Now we can start to compare what is man and we stick only to our little Solar system of the Earth with the Moon and the planets and the Sun. And then we say^g: that what is man and his body is the Earth, that what are the feelings and emotions are the planets, that what is his mind is the Sun, that what

is the Moon for a man are his manifestations, that what is alive in him is the growing force of the involutionary law which makes him wish to continue in the direction in which he is now going, and that that what could become evolution in him is the memory of something existing at the time of his birth that then because of putting life into the form of himself as a man, that he remembers himself of where he came from. That concept we express by the term Magnetic Center.

And so you might say, we have now a little bit more completeness in finding out motivations and reasons why we want to become interested in the affairs of one's inner Life. Because if the inner Life now can be defined as belonging to this two concepts of involution and evolution, then I will find my place, or rather knowing then what my place is, I will be able, or at least I will have hope, to find out what to do with myself.

O.K., John.) (Turning of cassette)

And now we really come to a very great simplicity in these kinds of concepts, and they are not at all theoretical anymore when we consider ourselves as human beings and what we say is a personality consisting of three centers; that then this field of operation of trying to find out more about oneself has to do with experiences of oneself; that is, I have to find out what is the truth of myself. I want to know where I am in relation to a possible development in the sense of evolution. I want to know where I start, and where I start from, and what I want to reach, and what is within my reach, and what is an ultimate aim. And it becomes quite simple then. I know that my body, being the Earth, is full grown, that it will only have to die, that the different organs in my body can be improved and they can even be enlarged a little and certain things can be added to them, except of course my physical body because that's already¹⁵ at the end of its growth. But I surely believe that my body can be enlarged and also my mind. But now the requirement for

evolution is that something of a different kind has to be introduced in order to go up to a different level; that is if I stay on the level of Earth, I can improve a great many things and still remain part of the Earth. And this is what we call ordinary life. And all the manifestations of man as he lives on Earth and has dealings with other people and has ambitions and economically wanting to earn a little money, or whatever it is that he is interested in for himself, having a house and the rest, and having a name, and being publicized, or having a great deal of money, or desiring to live in poverty, or whatever it is, all that becomes quite equal from the standpoint of the surface of the Earth where he happens to live, and his manifestations which for him are his Moon are reflections simply of that what should be his mind if the mind actually was a Sun.

But the unfortunate condition for a man is when he says he is interested solely in these kind of ideas of the betterment of his physical body and to give it as much as possible enjoyment, or to reach with his mind a certain height of being distinguished and you might say admired, and loving himself, and hoping that other people will respect him, and the development of his conceit and whatever goes with it. All of that of course belongs to ordinary Earth and ordinary man. And he may be very fortunate that he lives in a place where he can take a subway and ^{doesn't} ~~does not~~ have to use a Rickshaw. But all of that doesn't really matter very much as far as the development of the man is concerned. All he does is to develop his manifestations. And the enjoyment of that what he receives as impressions around him. And perhaps he is in equilibrium and perhaps, if I say that he is not interested in any further development, nothing will disturb him. And we simply say that a man like that is asleep and that you should not try to wake him up. He should be left simply the way he is and no disturbing dreams even, and no wish to consider any other kind of a possibility for himself. It's far better to ^{leave sleeping dogs die.} ~~sleep until he dies.~~

So, where are we then? Because if we see that there is a macrocosmos

with certain laws which we try to understand and if we see this little world of our own little solar system as represented by ourselves, do we still have belief in evolution for ourselves? It must attach of course to those 2 centers which are not fully developed as yet. That you must again and again verify with your own experience, the limitations of your feelings. And very definitely on the Earth when we are busy with oneself the question of selfishness and self-centeredness comes in very soon, and many times it is really that one wants to consider oneself the center around which everything else should turn, that many times this kind of egoistic state is far superior for many man because then he has an aim and he can afford to walk over others. Altruism perhaps is almost a similar kind of a thing because it is the desire so that I, for myself, receive such satisfaction of being able to help someone else that it is still questionable if it is real altruism. Do I know for myself how to help someone without even being known than only having the satisfaction that that happens to be within me and that I don't want 'thank you'? Is it possible to understand a little child when it runs away after you have given ~~it~~ a present without thanking you? And it is just the opposite that we teach it simply say now 'Thank you', and say 'Thank you, Father', ^{OR 'Thank you, Daddy'} or 'Thank you, Uncle', ^{OR 'Thank you, Uncle'} telling the little child and instructing and giving it so called 'bon ton'.

You see one must start to learn a little bit more about oneself first. And for that I would say you must read ALL AND EVERYTHING, because there there is a description of different types of mankind, at different times, different civilizations even, different relationships, practically everything under the sun is described there: how a man lives, and what his ideas are and where the ideas were at the time of the development of the Earth and what changed and in the largest chapter devoted to conditions of America as the ^{non plus ultra} of civilization - not necessarily Russia because that was in the state ^{of great} tumultuous change and they had problems which America to some extent had already solved.

But running into other ^{as a whole} problems which America as a country is not solving and cannot solve. And whatever one wants to believe about life on Earth and living in one country or another and in the present civilization, that's all one's own affair. But if ALL AND EVERYTHING has anything to say, you will then find yourself in the pages and you read about yourself. And this I would suggest that honestly when you want to find out a little bit more, see if certain statements in ALL AND EVERYTHING apply to you, to your unconscious state, and also if the statements that are being made, particularly let's say Ashiata Sheimash, or the Mountain Pass of Impartial Mentation, or religious chapter, or that what is talked about as rates of vibrations, or that what is given as a warning, or that towards the end from the author as a ^{last} large possibility to tell man what is really the trouble with him - so that the title of the book starts to have a meaning "An impartial criticism of the life of man". And then in order to guild the lily a little bit, "All the tales of Beelzebub to his Grand Son. What is Beelzebub? What is the Grand Son, Hasein? What are the symbols? What is allegorical? What is applicable as a result of understanding the symbols? My advice is that you read. Usually you don't know enough, or you ^{know} know only the wrong things, or you have cluttered up your brain with a great deal of sawdust which is quite useless when you come to the question of how to develop yourself. You can get along in the world very well even with less than what you know. And perhaps you are clever and perhaps you are creative and perhaps you can make a little money and perhaps you are kind. But we don't talk about that now. We talk about evolution of a man. What could be his aim for that evolving? What should be the reasons? If he understands his life in the particular form of his body and the expressions of his life as manifestations, or even thinking processes, or what he feels, or whatever it is that is represented by what we call a man, And then to see his uncompleteness and to see his inability really to do, than only to react. When we see his uncontrolledness, when we see his lack of insight, his limitations of not being able to think any kind

of a subject through to the bitter end but getting stuck, that his whole progress as far as certain developments are concerned in ordinary life are constantly subject to certain laws which are rather, let's say, mundane, that many times that what is the influence on his life and his behavior is dictated by his body, and that his mind really has very little to say about it, and then it is like a parody to assume that the mind of a man is his sun which should be the center of his own solar system. It's not at all, and you know it, and there ^{is} ~~are~~ constantly quarrels between the sun and the planets. There is no agreement really to speak of between the mind and one's feeling, not even his heart. That what is the feeling, the feeling is occupied with is the body of the man, for the expression, and also because his circle, his limitations, his wish for himself, what he feels, it doesn't include very much of life forms, of other forms, of different kinds of life represented around him. Does he actually pay enough attention or just a little bit because it happens to be also 'bon ton', that you write on a birthday or that you think of your father every once in awhile, and that perhaps you can even go so far as to go and see him and enjoy, maybe enjoy, maybe not enjoy it, that you want to forget that you came from that home, that you want to build your own life, that then for that you will want, let's say you want to get married, and then of course you want to possess that ^{to} or become one - on what basis? On the basis of your body? On the basis to be able, when you get married, to legalize children? On the basis of living together and enjoying the fruits of civilization in the form of a pill?

What is it you want? What is it you want with your feeling? What will you include in your feeling, the things that belong to you and your vanity, your self-love, or do you want to include if you have children, your children, logically your wife if you have one, ^a or husband, father and mother, yes, and the family, a little ancestral history - and then what? Who else do you love? Who else do you care for? Do you want them professionally so that they then

can help ^{you} in case you need thousand dollars [?] that you can go and borrow it?

What it is ~~that~~ you want with your feeling? When one talks about ~~dinner~~ ^{inner} ~~life~~ one talks about emotional states. One talks about the inclusion in emotional state of certain things that really do not belong to you but perhaps could have a meaning for you if you actually knew ~~how~~ to allow yourself to be opened to them. That perhaps this deepening of one's feeling and becoming emotional should include that what is also life and with which you have a certain rapport, but you may not be able to understand it quite because it is in a different form or in a different way, or if one dares to think about the differences of level and the different kinds of crystallizations and that the forms becoming lighter and lighter in density and still containing life, and that for the depth of oneself in thinking and in feeling it is necessary to feel and to realize the relationship with that what we sometimes call God. Whatever it is as religious upbringing of that what you feel [?] within your heart, or that what you believe in when you want to create something and you pour your life's blood into a little vase that you have manufactured yourself [?] with your own hands. You see such things of course appear and then it means the deepening of one's life, and then [?] you might also say, you get stuck, because what will you do with it? Will you reach a certain height that you will say, 'This now will not die'? ^{You} ~~For~~ yourself I mean, you can make something for the next generation. You can even put it in a museum and people can admire it even after you have died. But I am interested in what happens to me. Do I die? Is there anything that I say I can create for myself that could become more permanent and is not subject to death? [?] Because you see, if I can conceive of going away from the Earth to the planet and to the Sun, if that is feasible, then what I mean really is freedom from the Earth. And that is an aim, because if I can understand what I am, how can I now live emotionally and be free from the dictates of my body? [?] How can I put my intellect into such a shape that it actually could ^{be able} like the sun, giving light to me? [?] How can I

develop my emotional state into something I call a conscience of my life.[?] With other words the question then is: How can I make out of myself and out of my little mind a consciousness, how can I make out of my feeling and my heart something I call conscience.[?] How can I make my body behave in such a way that when it has a will that then it is dictated by that what gives light which is my consciousness and that it knows it is right or wrong which is given to me by my conscience.[?] That would be the picture of an ideal man, and if I wish it would be the picture of a solar system of myself to its fullest development. And it also would mean that that what is my feeling going through emotional states could evolve to a certain level of fulfillment, and that that what is my mind at the present time at ~~the present time~~ could wake up and then start to function in the sense of consciousness including the wisdom of the totality of my own solar system. That is really as an aim for myself that I ^{set when} sit and I think and I want to consider myself as I am and when I want to become quite serious and, you might say, honest in trying to find out what is what with me, where am I, what do I really want?

For that you need a little time. You need also some silence, a little quietness around, not the nonsense of the outside world, not the noises of honking horns, not the telephone to interrupt you, not the babbling of all kind of people around you. For that you need an inner, inner room. You see this is now what we call the development in an evolutionary sense for a man, starting from the surface of his life, reaching an essential quality, more and more essential, less and less affected by the noises of the outside world; becoming simpler and understanding a little bit more of that what is the lightness of sincerity and the lightness of that what is one's inner life, then continuing to go from essential qualities to that what really makes an essential quality essential. That is the center of oneself. One reaches perhaps at times a certain state in which - I call it ^{Magnetic} Magnetic Center - in which one realizes that life within oneself exists regardless of one's form. Whatever the philosophy is that you want to follow, the motivation is so clear. I have now an aim.

besides the one I have ^{ON} in life, for life on Earth, I live it to the best of my knowledge. And at the same time I want to be able to live a different kind of life or to evolve with a different kind of life to the greatest possibilities which are now potential within myself.

I do not know how one can reach the end of that kind of development on Earth. But you see in this kind of a consideration I become a living human being with an open eye for the possibility of evolution and becoming part then of a different kind of a law. And this law will bring me, if I can follow instructions inherent in the law, it will bring me from one step to another gradually fulfilling my aim of setting my life free. The setting of my life to set it ^{FREE} in the first place to be able to leave the Earth as if I die to it. But already dying in that way while I am still living on Earth, all this for me means that in setting my life free, I fulfill a task which has been given to me at the time I was born or conceived. I don't know much about that because the memory of my childhood, particularly when I want to think about it and formulate, is very vague. I do remember certain events quite clearly. But when I become as a child, even if I am grown up, even if I have already developed such a lot of culture, even if I try now to divest myself from all such things which are hung on to me and I try to penetrate to see where it is that I still am like a child, ^{or} where my ^{child} childishness came from. I know that I must become more serious, also that it is more essential. I must know that that what is really life within me is closer to what it was when I was a child at that time in its simplicity ^{than} that it is at the present time.

I must find a way by which I can continue to live on Earth because this is my laboratory to work with, and at the same time I have to undo whatever I already have crystallized within myself and in that kind of a freedom I have to know how to build certain things I call 'evolutionary' in the first place,

the possible development of my emotional body into a full grown body, and in the second place the full grownness of an intellectual body which I would call my soul.

con -- That is really an aim for a man when he starts to think and when he wants to con --
-- when to continue to think correctly for oneself, I say when one is by oneself, when one wants you want the truth about yourself, only the truth, because the truth will set you free, nothing else. Your associations will continue to bind you.

Work then. It is so simple. I want something already as if it is conscious for me. I want an aim that I then can hold, you might say, in my mind, sometimes very close to my heart, sometimes ^{one} to hold in my hand representing that aim, what I wish to become as a man, growing up then in an evolutionary sense, and trying to understand the bondage of myself.

I want to have the truth to find out where I am and where I start from. And for that I need that kind of knowledge about myself. And my knowledge is colored. I know that, because the centers are mixing each other up. They are constantly interfering with each other. I said that at the beginning. They don't function separately from each other. That I have to undo. I have to find out what are facts of my life's existence. I don't want to have interference with the form. I want to see the form transparent so that I can see through it. I want to accept that what I am for what it is. I want to see what is life ^{untrammelled} ~~untravelled~~, not interfered with by interpretations and associations, by liking and disliking. I want my mind to be pure in collecting facts.

For that I want 'I'. 'I' for me represents that as a symbol. I say I wish to create it. I wish ~~to~~ to function as if it existed. I want to submit myself to the rule of such an 'I' telling me what to do, but first to find out what I am. I want this 'I' to remain. I create it when I have the wish. Where the effort comes from me, within me to have a wish, I do not know, but it is only at certain times when I am in touch with that what is really the

central point of my life that I recognize this kind of an aim, which of course I say for myself is heavenly because it belongs to a different sphere, and it's not of this Earth. It is out of this world. And that starts me with a problem. It starts me with a question. It starts me with the wish to ^{know--} try to find a solution and I now I say I create 'I' because of my wish. But 'I' is small. I keep on. I keep on creating. I ^{keep} ~~keep~~ on wishing ^{it} this 'I' to be there. As soon as my wish goes there is no more 'I', Because I am living in an unnatural world. I am living in a world of sleep. I want to wake up and everything that ^{be} ~~belongs~~ to me naturally tells me to close my eyelids again because it's so nice and warm in the bed where I happen to be. I want to get up. I want to wake up. I want my 'I' to have a chance to accept myself as I am. I call that Awareness. I want an Awareness of this 'I'. I say it is Objective because it is free from interpretations. It has lost all subjectivity and because of that it is the truth. And that's what I want. That's the sole reason for talking about an 'I' as if it is the 'Eye' of God giving to me the facts about myself and about my life. When I pray for that, when I sit and I think and I wish it and I have an aim and I see how much bound I am, and I don't want that because it is not becoming to a man wishing to grow up and to evolve to know that he is bound. You see that is the definition of a man because all the rest remains just playing like a boy, But when I wish to become a man in the real sense of the word, I want to be able to be free and to do and to think and to feel in such a way that I know what it is that has to be done, and to have the ability to do it, And to know that in doing it I consider all the different things which affect a certain situation and become responsible for all influences, all results of such activity.

We simply say such a man is harmonious because he is in balance, and he knows, and he feels, and he can do. And it is that thinking which is clear when it is conscious. And it is that feeling which is emotional when it includes the Lord.

Religion belongs to this. It is the highest form of the expression of man,
 Because it is the only way by which he can lose himself. It's the only way by
 which he can find his new life. There is no other way on Earth. No article
 that he manufactures, no particular thing he makes aesthetically, nothing that
 he can write in a book or produce in art or in philosophy^{--philosophy} or in any kind of a
 form of science as achievement can be compared to a religious feeling. Be-
 cause in religion one includes if one possibly can the totality of the
 Universe as containing all life. And one cannot live without having, you might
 call it, a mystical ^{streak} ~~stick~~ I wish for unity and something that one can say I
 yield to that what is the totality of all living. And for that I wish to under-
 stand my place and to be able to forgo the pleasures of my bondage; That I
 wish to live in that way and that I want to think about it and clarify with
 my mind the way it is and gradually adding to it a little bit more and a little
 bit more of that kind of a building in an evolutionary sense to give the chance
 to that what is emotional to live by itself and to become independent of the
 body, and that ^{it} ~~he~~ then can start the construction of a little house for the soul.
 But that then with the soul and the body and one's emotional state the real
 harmony ^{is} ~~in~~ only reached when man again at that point, realizing the three
 potentialities which have become actual for him, that then it is necessary to
 combine them into one because this is the law of evolution. Three into one,
 one into three. That is the law of Noumena. That is the law behind the law
 of seven. That is within the law of seven as essence. That is in the law of
 seven, DO and FA and SI-DO as the three points. That is within the Enneagram
 the triangle surrounded by the 142857 law. For that a man when he understands
 this necessity, the totality of the elimination of himself, if possible to
 understand the solution of his Karma, to leave it because he has paid, and
 in this unity becoming a point, just a point to be, to go through, I say some-
 times, through the eye of a needle. The needle is needed to understand what
 is the 'Eye' The needle is stich, stich, stich, through hunger and poverty

and dirt. That is the law of the Earth, that is my work. That is the necessity of not wanting to give up. That is the realization of the condition in which I sometimes have to live and not liking it and suffering. I keep on sewing the hem of a skirt in order to remain part of the Earth, and at the same time the needle through which the thread of my life is threaded, When it pulls through that, that is as if my life ^{as becoming} has become evolutionarily as one point enters into a different sphere in which the skirt ^{SKIRT} I have made an hem for can be worn in cosmic consciousness.

Try to remember yourself. Try to become serious about your life. Not morose, but serious. Something is at stake, you must know it. You must know it particularly in these times ^{these times} of terrible struggle of mankind, of one civilization against another, against nature, against industry, against power of money, against vanity, against hypocrisy, against all kind of forms of self love. You must understand that. Being on Earth you are affected. You must understand that something in you has to become free also from that, so that then in your life you can grow and then perhaps understand conditions better, but never to be affected by them that it takes away the peace of your mind. Let it be for whatever it is, such laws belong to the Earth and Mother Earth will take care of them. Don't worry. But Mother Earth has no, no power over your evolutionary process.

The process of development of your emotional body is not natural. The development of your soul is not natural. Mother Nature could only exert an influence if Mother Nature could keep up with you. But you being man and smaller and at a different place in the development of a Cosmic Scale, you will be able to ^{speed} speak more than the ions of time which are necessary for the evolution of the Earth itself. In that way we can become free.

Become free in your thoughts and your feelings from all the pictures you see, all the reminiscences of people of experienced explosions. All that you listen to over the radio, all that you see on TV, it is such terrible, terrible

thing to let it affect you. The strength within you is needed in order not to go down with it. And when there is the chance that by means of Work you can establish a solidarity and a solidity within yourself, that then the development of that what, of course, does not exist yet but can exist[^] and I hope that it will actually develop when you apply very simple ways of how to try to live and how to try to understand oneself ~~then~~^{then} the hope will turn into a certainty. And after sometimes having faith in consciousness, you will have the strength.

Good night.

End Tape

Trans. Nicole

Rough Laile[^] Kathy Hughes
1st proof Laile.